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Early Days

Rev. Samuel A. Moffett, D. D.

Religion and Science

W. Carl Rufus Ph. D.

Systematic Benevolence in the Korean
Presbyterian Church

Rev. Herbert E. Blair

Simeon, a Christian Korean Mystic

Rev. Victor Wellington Peters

They Are Still Sending Out Missionaries

Rev. Jas. I. Paisley, D. D.

JANUARY, 1936.

SEOUL, KOREA.

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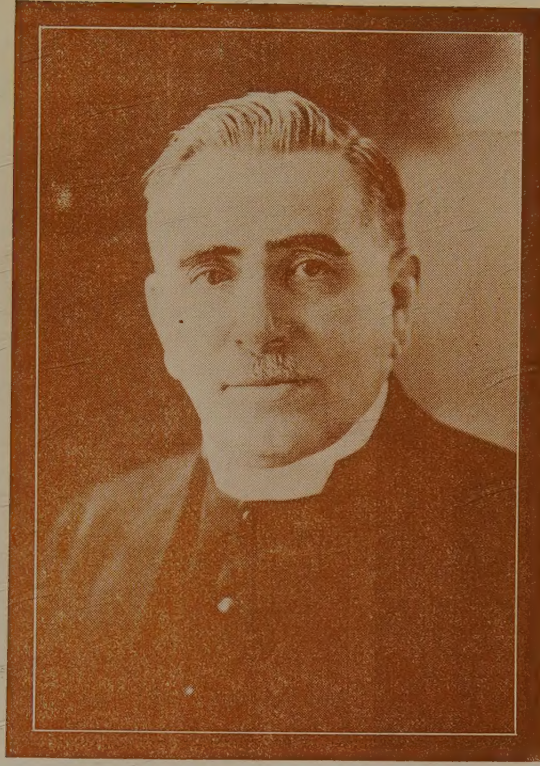
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Rev. Alexander Francis Robb, D. D.
(See "K. M. F.", Dec., 1935, p. 263)



Miss Mabel Barbara Young, R. N.
(see p. 18)



Rev. Samuel A. Moffett, D. D.
(see p. 4)



Pyengyang Station in 1895

Dr. Wells, Mrs. Webb, Mr. Lee, Mrs. Lee, Milo, Mr. Moffett



Messrs. Swallen, Lee, Moffett in 1893

Starting from the Heron residence in Seoul for the trip
to Pyengyang to open the Station

THE KOREA MISSION FIELD

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No. 1

A New Year's Meditation

ALEXANDER A. PIETERS

The fleeting years can wrinkle but our
face;

Our mind they cannot wrinkle, nor our
heart,

If we continue to retain the grace
With no regrets to let the years de-
part.

What makes one old, despite one's
youthful years,

Is worry, fear, despair and self-dis-
trust,

Regrets for wasted days, and futile
tears—

All these will turn the zest of life to
dust.

So may God help us for the coming
year

To have full faith in His wise provid-
ence;

To let new hope drive from our heart
all fear;

And, filled with love, to work in con-
fidence.

Outreaching Love

SUE COMSTOCK ADAMS

"Live and let live" may be
Good philosophy;
Some may find its leading
Their sufficiency.

But the rule of life and conduct
From very heaven sent,
The great apostle labelled
"The way more excellent".

Though crystal-clear my logic
And good my works may be,
If love in me be lacking
There's naught will profit me,

And though my faith astonish,
Prophetic be my tongue,
In God's sight it is nothing
Unless to Love's tune sung.

O Love that passeth knowledge,
Outreaching Love of God,
Command my will, my soul o'erfill,
Purge self in that pure flood.

Victorious Religion

(A free translation of St. Paul to the Romans, Ch. VIII)

T. M. BARKER

THERE IS THEN no longer any question of "condemning" for those who find the springs of life in Christ Jesus; all the old sense of being in wrong is gone. It is the spirit of life in Jesus that has set me free from the rule and habit of sin and all its deadly consequences.

No law could do this, for the voice of law—even the law of conscience—grows weak and faint through human frailty.

But God chose another plan—He sent his own Son in a nature like ours, into our sinful nature, to deal with that very sin. In doing so He was condemning sin in our human nature, and destroying its hold over us, so that it is now possible for us to fulfil all that law and conscience require of us—now that we are following not the impulses of the lower self but the leading of the Spirit.

Now for those to whom self is dominant all the interests are in the world of self; but for those to whom the spirit is dominant all interests are in the world of spirit. And it is simply death to live in the world of self; but to live in the world of the spirit is life and peace. For self-centered thought is at war with God; it does not, and cannot, submit itself to God's will, and so those who live in the world of self simply cannot please God.

But you are not like that—you do not live in the world of self; you live in the world of the spirit—that is if the spirit of God is really in you.

Of course if a man has not the spirit of Christ, he is simply not Christ's man; that is to say, he is not a Christian.

But if Christ is in you, your body may be mortal—so much of the consequences of sin remains; but your spirit is life—so much of the consequences of righteousness is already there in you.

And further, if the spirit of Him who raised

Jesus from the dead is dwelling in you, He who raised Jesus from the dead will make your mortal bodies live things also through His spirit that dwells in you.

We owe a duty then, my brothers, we are in debt—but not to self as though we must go on living with self as our aim. If you do that, the end of it all is death. But if through the spirit you make all selfish actions die, then you will really live.

For those who are guided by the spirit of God have a distinct position; they are Sons of God. For remember the spirit you received was not the slave-spirit, leading to fear. It was the spirit that makes a son, that makes our heart cry out, "My Father, My Father." And God's spirit, God himself, joins testimony with our spirits that we are His children.

And if we are the children of God, then we have all the rights of children. We are heirs—heirs of God, remember—heirs just like Christ—if indeed as we say "we share his sufferings that we may share his glory too!"

But are they sufferings? I think our present suffering simply does not count if we set our minds on the glorious consummation that we are going to see. All creation is looking with longing eyes, turned away from present things, to that day when the Sons of God will come into their own.

For creation is subject to the laws of nature, and in them there is so much evidence of futility, and frustration, and defeat. It did not choose such a fate, but He ordained it so, in the hope that this whole universe of ours will be set free from the thralldom of decay, and share in the glorious liberty of the children of God.

We know the meaning of the struggle for existence, the moanings of universal pain. And we share it too—this travail for a new birth. For even we who have the spirit of

VICTORIOUS RELIGION

God in us founding and starting the new life we are trying to live—even we sigh longingly and expectantly for the fulness of sonship that means the redemption of our body.

"It was hope that saved us," remember. But hope for what is already there is not hope at all. A man does not "hope" for what is within his reach. Our hope is for something we have not yet seen, and so we wait with constant expectation for the revelation of our real sonship in the fulness of the Christ that is to be.

And here we have a helper in our weakness. The spirit of God takes up our cause Himself. We don't really know what we ought to pray for. But He, the spirit of God Himself, comes in to help us with passionate longings that cannot be put into words. And God who sees deep into the heart sees in us the desire of His own spirit, because He joins in pleading on the Saints' behalf for God's own eternal hope.

One thing we know, that to those who love God—to those who in His plan are the "called"—all things work together for good. For He knew of old that some would share the likeness of His Son, and He chose them so that Jesus should be the first of a great brotherhood, the eldest of a great family of people like himself. And we may say He "called" those whom He so chose, and those whom He "called" He made worthy, worthy to share His glory.

What then is our attitude to all this scheme of God's love? If He is on our side, the forces against us are nothing. Or do we think

He can be niggardly in His care for us—He who spared not His own son but gave him up freely for us all—how can we think He will not be glad to give us everything else?

Who will bring accusations against God's chosen ones? God Himself makes an end of all charges against us.

Who will condemn us? The Christ Jesus who died—he has the right to condemn us or rather the Christ who rose from the dead, the Christ who is at God's right hand, whose very presence there is a constant plea on our behalf!

What is going to take the love of Christ from us? Is it trouble? Is it calamity? Is it persecution? Is it hunger? Is it loneliness? Is it danger? Is it the threat of death? You know how the prophecy runs:

"'Tis for thee that we suffer, for thee that we die;

Death looms in front of us all the long day;
We stand like the sheep for the slaughter—
er doomed,

Apart from the flock at play."

Yes, but it is just in these very things that we are supremely victorious through Him who loved us.

For I am absolutely certain that not death, nor life, nor all the powers of heaven, nor governments, nor society as it is, nor the world of the future, nor organizations, nor all the mighty forces of the air and of the sea, nor anything else in the whole world of created things, shall have the power to part us from the love of God in Christ Jesus our Lord.



Early Days

SAMUEL A. MOFFETT

Part I

IN LOOKING OVER papers and letters, the accumulation of 45 years of life in Korea, I find some things which will probably interest the readers of the Korea Mission Field and throw some light upon the pioneer work of some of the early missionaries. It was the writer's privilege to have assigned him shortly after his arrival in Korea in 1890, the whole of Korea north of Seoul as his parish.

The first visit to Pyengyang was made in August, 1890, in company with Mr. Appenzeller and Mr. Hulbert. Fifteen days were spent in Pyengyang and then a trip was made by junk down the Tai Tong river to Anak in Whang Hai Province and thence by pony to Sorai for a week's visit with the little band of Christian whom Dr. Underwood had baptized there. Mr. Gale had spent three months in the village in the Spring of 1889 followed in the next year by Mr. Fenwick who settled there in 1891-93 and by Mr. McKenzie in 1894.

In 1891-93 repeated visits to Pyengyang and Euiju were made by the writer, Mr. Gale, Dr. Hall and Mr. Lee with the idea of opening a station in Pyengyang. In the spring of 1893, Mr. Lee and I bought property, now occupied by the Women's Bible Institute. This caused consternation among the officials and apparently orders were given the people to drive us out. A mob of several hundred men gathered and there was what in Korea is called a "Yatan (row)." Lee reached for his rifle hanging on the wall not knowing what was being said but judging pretty well that things were taking a serious turn. Only that morning we had been stoned by the police as we went down the West Gate street and this mob boded no good to us. Dr. Rhodes History gives an account of our experience at this time and I will not repeat. However it is worth repeating that one of the police who stoned

us was Yi Keui Poong who afterwards became one of the first Koreans ordained to the ministry and the first missionary of the Korean Church, going to the Island of Quelpart where he in turn was stoned and threatened by the people there.

I invited into our room three old dignified graybeards for a friendly conference. We mutually declared friendship but they said they would lose their heads unless we left the city. We consented to leave saying we would come back another day. This satisfied them and thanking us for our consideration of their welfare they dispersed the mob. The next morning after a visit to the magistrate who of course denied having ordered the people to drive us out, we left for Euiju.

In the fall of 1893 the writer took up his residence inside the Tai Tong Gate where for seven months he remained, preaching, receiving catechumens, baptizing seven of these and administering the Lord's Supper to them. We met in the little house near Tai Tong Gate (which house is now removed and set upon the triangle between the Theological Seminary and the West Gate Church). In April, 1894, I went to Seoul to meet Mr. Lee who was returning from America with his bride and who was to be my fellow worker for twenty years in the establishment of the Church in Pyengyang.

On the 4th of May, 1894, Dr. and Mrs. Hall left Chemulpo by Coast Steamer for Pyengyang to take up their residence there. "They had scarcely got into their house before a storm of persecution burst upon them. For a time it seemed as if not only *their* lives were in peril but also those of all who were in any way connected with them." Dr. Hall telegraphed to Seoul; the British and American legations took up the matter with the Foreign Office; the missionary body met in prayer and

EARLY DAYS

decided that Mr. McKenzie and I should go at once as a relief party travelling day and night. (Mr. McKenzie had arrived in Korea the previous December.) We reached Pyengyang to find things somewhat quieted and the Koreans released from prison. However the officials were still threatening to behead them. An account of this persecution is quite fully dealt with elsewhere so I need not repeat that here. For an account of it, see Mr. Gifford's "Every Day Life in Korea" and Mrs Hall's "Life of Wm. James Hall." In Mrs. Hall's account she wrote "After a month of most interesting and successful work the whole party were obliged, much to their regret, to return to Seoul on account of the war and upon the order of the English Consul."

After staying with me for a week, Mr. McKenzie went to Sorai and I remained in my residence inside the East Gate. That summer I made a journey to Anak where lived one of the catechumens received in Pyengyang who was making the Gospel known in that section. Returning to Pyengyang I learned of the imminence of the war and of the re-iterated threats of the magistrates against the Christians, saying that when the foreigner left, the Christians should all be put to death. Then came strong representations from the American Consul that I should return to Seoul, but in view of the danger to the Christians if I should leave, there was nothing to do but to stay. Fifteen thousand Chinese soldiers came from the North—threw up earth works in and about the city and prepared for a conflict with the Japanese troops who were reported as coming from the South. Before the coming of the Chinese, the Korean officials had ordered the gathering of stones at various places on the walls of the city—these for the use of the Korean yamen runners who were experts in the "stone fights" which constituted one of the amusements of the officials and people. These stone fights were staged usually on the higher and lower land now occupied by the school buildings and athletic grounds of the Presbyterian and Methodist missions. The

Governor and his retainers had "reserved seats" for these performances on the wall where Dr. Engel's house now stands. Just before the coming of the Chinese I made a circuit of the City wall, noting these stone piles, the bows and arrows and the old fashioned Korean gatling guns—one of which I still possess as a "curio." With such weapons the Korean governor expected to meet the Japanese army with all its modern equipment of long range guns.

In July the Japanese troops were reported as on their way overland from Seoul and then one night there came the news that the Palace in Seoul had been taken and looted. Pandemonium was let loose in Pyengyang. The Governor called in all the dancing girls (kisaing) and told them to flee to the country. Then there was a scramble to secure any kind of a vehicle, animal or boat, on which to escape before the Japanese should surround the city. From the roof of the house next to mine, there came the screams of a frenzied woman left behind when all the family had fled, leaving her to face she knew not what.

Shortly after this, some Japanese scouts were captured and beheaded; their heads were hung up over the gates of the city. Some Korean Buddhist priests also were beheaded on suspicion of being Japanese in disguise, since their hair was cut short and they had no top-knots as was the custom of priests in Korea.

The little group of Christians became concerned for my safety. My boy came in one day, sat on the door sill of my room looking very much disturbed and apprehensive. He had just witnessed the hanging of the heads of the Japanese scouts over the Tai Tong Gate. I asked why he was so concerned and he replied "I'm afraid you will be the next to be beheaded for you too have short hair and no top-knot." However I was in more danger from dysentery and malaria which I had contracted from the swarms of flies and mosquitoes so characteristic of Pyengyang in those days, and which it took me eight years to overcome. Burroughs, Welcome and Co's

bismuth capsules and Arburg's Tincture were a part of one's outfit and diet in those days.

A few days after this, I was awakened early by the Christians passing my room as they gathered for prayer in the family rooms of my helper, Mr. Han. Then they came out and reported that they had decided it was best for all to go to the country before the Japanese troops came and that I should go to Seoul as they would no longer need my protection.

The Governor was by this time occupied with more important matters than the persecution of Christians or the presence of a missionary. I then made my plans to leave for Seoul. I sent word to the Chinese telegraph operator whom I knew, (The Telegraph system in Korea was under the control of the Chinese Customs under Sir Robert Hart.) Through this man I secured access to General Wei in Command of the Chinese army. As the telegraph operator and I rode on horses to headquarters, the Chinese along the way remarked that another scout had been captured and was being led out to execution. So it seemed, for as we approached headquarters a guard of five soldiers came out and placed themselves at our head, the leader holding in front of him the executioner's sword or broad-ax all ready for use.

I was led into the presence of the General and made good use of a sentence in Chinese which I had learned in Manchuria three years before. As the General questioned me in Chinese I remarked "Chung Wha Pou Chi Tao, Kaoli Wha Chi Tao," which translated was "I do not speak Chinese but I speak Korean." He at once sent for his Korean interpreter and I explained my situation and asked for a pass through the Chinese lines. The General was most considerate, placarded my residence and that night sent a guard of soldiers for my protection (some of Li Hung Chang's well equipped and well trained men) and the next morning sent a battalion of soldiers to escort me part way on the road to Seoul. These were not the well disciplined soldiers of Lee Hung Chang but a body of the

most savage looking cut throats I ever saw and they were sent not only to escort me but all in the day's work, were to advance their lines a hundred li and take possession of the city of Whangju. I rode in a four man chair preceded by my pack pony, my "boy" and "mapoo" who for some years had been my faithful attendant in all my itinerating.

We crossed the Tai Tong river and were safely on our way to Seoul, but had not gone far before the whole company stopped; my chair was set down and an officer came to me with official looking documents in Chinese, spreading these before me. As my helper, Mr. Han, and I were puzzling over these papers, there came rushing up on his fleet Manchurian horse another officer who jumping from his horse, drew his sword and was just about to behead the officer who had placed the documents before me. That officer turned white from fright as they shouted and gesticulated, quickly gathered up the papers which had been placed in my lap and in the greatest of excitement and loud talking quarreled among themselves. Later on Mr. Han explained to me that the officer who had brought the papers to me had mistaken me in my chair for the head officer to whom he was bringing secret instructions from the commanding General in Pyengyang and that for his mistake he came near losing his head.

We moved on and passed through Choongwha just outside of which city we were shown the grove where two days before, two Japanese scouts were captured and killed. (A monument now marks the spot). We reached Whangju just after dark, the military capital of Whang Hai Province. Here I was transferred to the care of the Korean magistrate who provided me with a room and attendants while the Chinese took possession of this walled city.

The next morning with Korean attendants going on before, I resumed my journey to Seoul passing about 15 li out, a Japanese scout on horse-back and his interpreter (a Korean speaking Japanese) in a two man chair. I rec-

EARLY DAYS

ognized the latter as one of two Japanese merchants who had been living in Pyengyang. He recognized me but was too concerned lest they be caught by the Chinese army, to pay much attention to me—so I passed on expecting any minute to meet the approaching Japanese troops.

Just after dusk we reached the city of Sye Heung. As we were crossing the bridge over the river at the entrance to the town, the Korean attendants with flaming torches were lighting the way. As they reached the end of the bridge, we were just about the middle of it. Suddenly four Japanese scouts came tumbling over the broken down stone wall just beyond the bridge and with a click, click, click, threw the shells into the magazines of their rifles and with fingers on triggers advanced towards me on the bridge.

As they came over the wall, the Korean torch bearers made a spurt into the town while my mapoo and chair coolies, according to previous instructions, stopped short just where they were in the middle of the bridge. The chair coolies set down my chair; the Japanese scouts advanced covering me with their rifles (a touch of the triggers would have finished me); I got out of the chair and rose up in all my height of six feet plus a high helmet hat. As I did so the scouts gave an involuntary start showing their amazement. I smiled and awaited their next move as they talked rapidly among themselves and then motioned me to the end of bridge while one of their number went into the city. I sat on a stone at the end

of the bridge and waited. Pretty soon the scout who had gone into the city returned bringing an interpreter. To my relief this interpreter proved to be the other Japanese who had lived in Pyengyang as a candy merchant and whom I had supplied with sugar when his stock ran out. He recognized me at once, made all the explanations and to the evident relief of the scouts, explained that I was an American and a missionary, living in Pyengyang, and not an Englishman escaped from the Kowshing sunk a few days before in the Yellow sea, nor the advance of the Chinese army which at first they had supposed my cavalcade to be.

The next morning they gave me a pass through the Japanese lines, remarking that it would have gone hard with me had I been an Englishman (In that war the British were sympathetic with China). From there on I met company after company of the Japanese troops on their way to take Pyengyang. Three more days and I reached Seoul where at the Peking Pass I was met by Mr. F. S. Miller and others who had heard from Koreans that I was coming. Great was their relief at my safe arrival and I felt that I had had experiences enough to last me for a while.

I had left Pyengyang on August 14th and later on, discovered that I was on the Foreign Board's Prayer Calendar for that day and that the whole church in America was praying for me. That sufficiently explained my safety in the midst of many and various perils on the way.

(To be continued)



Religion and Science

(An Address to the Students of the Chosen Christian College)

W. CARL RUFUS

FRANCIS BACON said : "A little philosophy (science) inclineth a man's mind to atheism ; but depth in philosophy bringeth men's minds to religion."

Three attitudes on the relation between religion and science are suggested :

1. Irreconcilable and antagonistic. Mutually hostile.
2. Incommensurable and separate. Mutually exclusive.
3. Harmonious and complementary. Mutually essential.

These three attitudes are in general chronological in the development of civilization and may also represent three stages of thinking during your college life.

1. The first point of view, that science and religion are mutually hostile, was held during ancient and medieval times and reached a crisis at the time of Galileo, who was one of the pioneers of modern science. Galileo did not accept the science of the ancients upon the authority of Aristotle, one of the greatest Greek philosophers; but he submitted all natural laws to the crucial test of experiment. Aristotle had taught that bodies fall according to their weight. Galileo took two balls, one of wood and one of iron, to the top of the leaning tower of Pisa and let them fall in the presence of a large company of citizens, faculty members and students of the University of Pisa. The balls although different in weight fell side by side and the erroneous doctrine of Aristotle was disproved. By this method Galileo appealed directly to nature as the arbiter of natural law and was able to establish some of the fundamental laws of motion.

Galileo accepted the Copernican system of the motion of the heavenly bodies ; i. e. that the sun is at the center, that the earth rotates daily on its axis and revolves annually around the sun. This was contrary to the system

adopted by the religionists of his day, which maintained that the earth was motionless at the center. Some advocates of the Ptolemaic system (geocentric) found Biblical texts, which they interpreted in favor of their theory. Galileo was tried by an ecclesiastical court, was found guilty of holding a heretical doctrine and was compelled on his knees to recant. As he arose, an old trembling man, he is said to have whispered, "It does move." He recanted to save his life. Bruno in 1600 was burned at the stake for holding this heretical doctrine and others. Thus we find the religionists trying to keep science out of the world by persecuting and killing the scientists.

Following Galileo came the work of Newton who gave to science his great generalization, the law of gravitation. This law rationalizes Kepler's empirical laws of planetary motion and gives in physical terms an explanation of the orbits of the celestial bodies. Upon this basis many attempted to explain the entire universe in material terms. Voltaire wrote a book on the universe without mentioning the name of God. Napoleon upon receipt of a copy congratulated the author facetiously that he could explain the universe without giving credit to the Creator.

Here we find the scientists trying to keep religion out of the world of thought, although as far as I know they did not persecute or kill any religionists. The conflict between the two has been continued even to the present day in some cases. It is carried on chiefly by religionists who have no experience in science and by scientists who have no experience in religion.

2. The second attitude that science and religion are incommensurable and separate is somewhat better than the first ; because if they are mutually exclusive, one in the

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material universe and the other in the spiritual with no contact between the two, there is no opportunity for conflict. Kant, a great German philosopher, was filled with wonder by the order of the starry heavens without and the moral law within; but the gulf between the two was left unbridged. Science deals with one, weighing in a balance and making measurements with a yardstick; religion deals with the other, testing by the ten commandments and measuring with the golden rule; but the values of neither one can be expressed in terms of the other; they are incommensurable.

Science recognizes law and order in the universe; indeed they are essential; without them there could be no science. Huxley said, "Science is the discovery of the rational order that pervades the universe." Darwin, the advocate of biological evolution, considering order and design in nature confessed, "It transcends the imagination of the most imaginative man with infinite time at his disposal." Heine with poetic insight sensed the central truth, "Nature is visible thought."

Religion recognizes the reality of the spiritual realm. There are human experiences that we cannot evaluate in material terms,—our mystical response to the starry sky, a glorious sunset, a storm at sea, a mountain peak, a beautiful painting, a symphony or a poem. There is something of real value in a mother's love, a father's benediction, a martyr's death. There is divine compulsion in the voice of conscience, that still small voice with unseen power. There is a gravitating force in our yearning for God, that cannot be measured in laboratory units. There is a power outside ourselves, a spiritual power, working for righteousness giving authority to the moral law and the golden rule.

What will be the result if we attempt to keep these two realms separate? We may accept the reality of both; but the self-sufficiency of the one without the other, their mutual exclusiveness, is a more dangerous attitude than the first, their mutual hostility,

especially for college students. If one system is complete without the other and a college man chooses between the two, I do not hesitate to say that he will almost without exception, accept science and neglect religion. No man can serve two masters.

3. For that reason we wish to emphasize the third attitude that science and religion are harmonious and complementary, that they are mutually essential. Newton recognized that there is something spiritual back of the material universe. In an oft-quoted passage he said: "The main business of natural philosophy (science) is to argue from phenomena without feigning hypotheses and to deduce causes from effects till we come to the very first cause *which certainly is not mechanical*. At the end of the Principia, the masterpiece of scientific literature, he reaches the theistic conclusion, very beautifully expressed. He attributes the harmonious cosmic system of sun, planets and stars to a living, intelligent and powerful spiritual Being, the only true and living God, whom we know he testifies; "by His most wise and excellent contrivance of things and final causes; we admire him for his perfections; but we reverence and adore him as his servants.—And thus much concerning God, to discourse of whom from the appearance of things does certainly belong to natural philosophy."

With God in the universe there is new meaning to order and harmony." The "music of the spheres" is played by hand divine. Herschel, a great astronomer, said: "Gravitation is the exerted will of God." Kepler, studying the motion of the stars, communed: "O God, I am thinking thy thoughts after Thee." Carlyle summarized it all: "The universe is the realized thought of God." A new meaning comes to the student of nature. Linnaeus, the great naturalist, is said to have bowed his head in the presence of an opening flower. Professor Henry of Princeton beginning a laboratory experiment used to say: "Bow your heads, young gentlemen, we are about to ask God a question." The enlarged

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conception of the physical universe, with its system upon system, galaxy upon galaxy, millions of light-years in extent, leads to a grander and nobler conception of the Creator, who made and guides each atom and each star.

There is a vital relation between the material and the spiritual. Darwin witnessing a beautiful scene once remarked: "It is not possible to give an adequate idea of the higher feelings of wonder admiration and devotion which fill and elevate the mind." Ruskin, deeply moved, by the starry heavens, once said: "The sky is the part of nature in which God has done more for the sake of pleasing man, more for the sole and evident purpose of touching him, than any other of his works." Man's response to God in the universe is a universal religious instinct. Man has been called the animal with the upward look. There is an inner urge, a groping for truth, a thirst for God, a spiritual power in material garb that leads to a mother's love, the life of a saint, the death of a martyr. God's highest manifestation of spiritual power came in the exemplary life and sacrificial death of his son, Jesus Christ, in human form.

Materialism in science has passed away. The tiniest atom cannot be explained in material terms alone. The mass of the sun and stars is being transformed into radiant energy at an enormous rate. By the principle of the equivalence of mass and radiant energy, which


has been demonstrated in the physical laboratory, we compute the loss of mass of the sun, 4,200,000 tons per second, to give us light and heat. So the sun is literally shining itself away. There is a mutual annihilation of protons and electrons, the fundamental units of which the atom of matter is composed. In modern science the concept of matter has lost its original meaning. We agree with Haas, a noted scientist in his work, "The World of Atoms," "Neither protons nor electrons can be looked upon as substances in the true sense of the word; they can suffer death but also be capable of resurrection." Back of sun and stars, the material universe, is energy; ceaseless manifestations of energy. Mass disappears into radiant energy and all that is left is the law of its change and the hope of its resurrection. It is not in the seen world, but in the unseen. From science itself comes a spiritual interpretation of the material universe.

Science and religion are mutually essential to give sense to science and sanity to religion. You have them side by side in the Chosen Christian College. Both are necessary for you to develop a strong unified personality at peace with yourself and in harmony with the universe in which you live. Both are essential to lead to a grander conception of the unity of the universe of matter and spirit, created and sustained by One whose full manifestation comes to us through science and religion.



Systematic Benevolence in the Korean Presbyterian Church

HERBERT E. BLAIR

R. HORACE G. UNDERWOOD in his addresses in America thirty-five years ago frequently said that the Korean Church was growing like a mushroom but that in reality it was no mushroom because it was solidly founded of God through preaching, praying, studying the Bible and giving. These points were illustrated. His stories of the generous giving of the Korean Church even in those early days were inspiring. Down through the fifty years of the life of this church there have been many high points and spiritual advances but almost without exception the climax of each of these forward thrusts of the Korean Church has been reached and sealed in some big movement for raising money. The Korean Christian heart when full of zeal and inspiration is not satisfied till it gives hilariously and sacrificially to some pressing need. This has been one of the great secrets of the wonderful progress of Christianity in Korea thus far.

The average Korean Church has been founded in some early believer's home. As adherents increased they have joined in raising money to alter the house to fit church needs. Evangelists have been invited in and their salaries have early become problems that must be met. Then a new church building or a school has required money. Step by step each group has become self supporting and though many churches are still mud thatched buildings, there is nothing that proves more clearly the actual power of the new life in Christ which has come to the Korean church than the splendid edifices now being built all over the land. Splendid two story brick and stone structures are beginning to stand out above the cities throughout Korea.

If one studies the actual life of the Presbyterian Church of Korea today, with its nearly

three thousand churches and numerous schools, its costly salary budgets for the hundreds of pastors, evangelists, Bible women and teachers, its expensive meetings for its great Bible Class system, its twenty-four presbyteries and its General Assembly with its various Benevolence Boards—the marvel grows as to who pays for it all. Mission funds are used by missionaries in their aggressive missionary projects. The Korean Church is self supporting. The Statistical Report of the General Assembly for 1934 shows for the year, a total budget of one million thirty seven yen. This is over and above what the Missions are doing in higher education. When this large budget is set over against the prevailing poverty and low standards of living, it bears strong testimony to the actual faith and generosity of Korean Christianity.

This spontaneous generous spirit has been a great joy to missionary workers. With proper preparation and co-operation of Korean leaders, the great advances in the church life have been built up step by step on sound self support. But missionaries have been the quickest to realize that much of the giving has had to be inspired by special efforts. Definite appeals have won generous responses, but they have become too numerous and burdensome and dangers have been evident. Improper appeals often get too much sympathy. Also too much depends upon missionary initiative or special appeal and not enough upon automatic giving habits based upon principle. Special collections do not form a satisfactory guarantee of a substantial financial life for a great church.

Facing these needs, various missionaries over the country have for years been preaching and organizing into their churches the

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principles of Scriptural Stewardship with various adaptations of Western church methods of Systematic Benevolence. All this has been greatly helped by the Koreans' love of the Bible and their actual acceptance of its teachings as the proper way of life. They quickly recognize what the Bible says about Stewardship and Giving and only need to have these teachings properly organized and pointed out to secure conscientious response. But getting a great church to see a thing and getting it built into its actual giving habits are very different things.

At the invitation of the Northern Presbyterian Mission after securing the co-operation of the Korean General Assembly, Dr. David McConaughy of New York, world-famous Stewardship leader, came to Korea in 1929 in the interests of Stewardship and Systematic Benevolence. The translation and publication of his book, 'Money the Acid Test', was the beginning of the publication under the auspices of the Systematic Benevolence Committee of the General Assembly, of a series of pamphlets on Stewardship and Giving, including, 'The Faithful Steward' by McConaughy; 'The Royal Partnership' by Melvin, translated by Dr. Crane; 'Stewardship and Finance' by Mr. Swicord, and lesser pamphlets. Financial assistance has been provided by Dr. McConaughy and two or three of his friends to carry these publications. Also for the last few years, an annual subsidy of yen one hundred fifty has been granted the General Assembly's Systematic Benevolence Committee, equal to the Assembly's own annual appropriation for propaganda on behalf of Stewardship throughout the Church. The personal and financial help of Dr. McConaughy have been a great benefit to the Korean Church and are highly appreciated.

Step by step the Systematic Benevolence of the General Assembly has been pressing forward. The scriptural principles of Stewardship have been proclaimed without reserve till the whole church knows in general what Stewardship means. There are many strong

leaders over the church who have grasped the significance of Stewardship teaching for personal Christian life and the good of the Kingdom of Christ. Pamphlets have been broadcasted, lectures given, conferences held and progress has been made.

Practically there have been many difficulties. The natural human inclination to defer payment of money until necessary, works against Systematic Benevolence and makes special collections an inevitable burden. Also the costly Duplicate Envelope Systems of the West are prohibitive. Many Koreans contribute less in a year than some Western Christians pay for their envelopes. The mass of Korean Christians are farmers, living from crop to crop and have available funds, almost exclusively, just after the harvests. It is neither Scriptural nor practical to try to force them to contribute equal gifts every Sunday in the year. There are some in cities who can do so but they are few. Those living on salaries find it convenient to pay their pledges once a month. Farmers can pay best just after the fall and spring gatherings. To develop a benevolence system to fit the financial life of the people and yet provide the required funds for running the church has been a vexing problem. The Assembly's Benevolence Committee has therefore concentrated on three lines of effort.

First—Stewardship principles have been proclaimed.

Second—A large variety of pledge cards, cheap numbered collection wrappers of various colors to be used in place of envelopes, roll book forms, every member canvass pledge sheets, account book forms and the like, have been scattered as patterns and thousands of copies of these materials have been sold throughout the church. But far beyond the sales by the committee, the local churches have made various adaptations to local taste and needs, so solving their own problems year by year, assisted by the many small printing shops to be found now everywhere. But it is very clear that we have not yet found the

perfect detailed system applicable to all of Korea.


In the third place efforts have been made in co-operation with the Assembly's Finance Committee to lead the Assembly to work out some rational form of budget covering the expenses of the Assembly and its various Benevolence Boards. At the last two meetings of the Assembly definite consolidated budgets were adopted and various rules for the conduct of the finances of the Assembly and its agents were approved. In the mean time every effort possible is being made to increase

actual benevolence contributions for the Boards so that the new harness may not become too irksome before they learn to work under the protection and restraint of a budget.

Christian life interpreted as a life of stewardship becomes a royal partnership. Here is a way of life needed by the least and great enough to employ the finest devotion of the greatest. To-day is a very opportune time to promote this life of stewardship in our own lives and to organize it into the habits of the Korean Church.

Endowment Fund for the Christian Literature Society

W. M. CLARK

T THE MEETING of the Trustees on March 15th last, a committee was appointed with a view to making plans to raise an endowment of at least Yen 75,000, the income to be used for the maintenance and support of the Editorial Board of the Christian Literature Society. This Committee consisting of Dr. J. S. Ryang, Dean U. K. Yu, Rev. N. C. Whittemore, Rev. W. M. Clark and Mr. M. L. Swinehart, met on April 5th. All were present except Mr. Swinehart who had not then returned from America. A report was prepared which was later approved by the Executive Committee. As a result it was decided by the Executive Committee that from July 1, 1934 all Life Membership fees be put into this fund. It is hoped that this fund may be raised in ten years, but no formal movement is to be inaugurated and we must rely on free will offerings and contributions of churches and individuals. Pages available in the back of books which are published, might be used as a means of revenue for this purpose, by selling the space for suitable advertisements.

When it is remembered that in estimating

the cost of publishing books, the cost of translation and editing is not included, it will be clear that these costs must be made up by contributions. Before the years of the present depression, sufficient funds were received from the West to carry these charges and publish all available manuscripts, but this is no longer true. The Society at the present time has 25 manuscripts ready for printing, for which no funds are available. In addition, the Editorial Staff has been greatly reduced. It is imperative that these conditions be changed and that the work of the Society be put upon a more permanent basis by the raising of this endowment. The securing of such an endowment will make it possible to support one or more Korean editors so that the work of the Society may be done more and more by trained Korean leaders, rather than by foreign missionaries. We all rejoice at the increasing supply of highly trained and competent Christian leaders in the Korean Church, but such leaders must be supported in order to do efficient work and this endowment, if raised, will be a splendid step forward.

Simeon, A Christian Korean Mystic

VICTOR WELLINGTON PETERS

INTRODUCTION

To all who enjoy Christian biography, in venturing to present this sketch of one of Korea's unique characters, I trust I may not seem presumptuous. He was a close friend, and most of the events recounted, I heard from his lips in conversation or else witnessed myself.

Simeon was the pseudonym by which he loved to call himself. In a letter to a friend he explains its meaning as written in Chinese characters: "*Si-mu-on!* What a wonderful word! *Silence is right!*" Many times he called attention to the primary duties of Christians; and every time at the head of his list stood *mu-on*, silence.

Yet few were more eloquent than he. This apparent inconsistency he unconsciously answers in the same letter immediately after interpreting his name. "Let us quit doing as the world does, and simply coming to the Lord, do our whole mission only; at prayer time, pray; at preaching time, preach, acting freely and fully." Evidently he took his name broadly, in accordance with Ecclesiastes 3:7, "a time to keep silence and a time to speak."


Thomas a Kempis suggests a further reconciliation between speech and silence when he reflects that "no man doth safely speak but he that is glad to hold his peace". So for all his eloquence, yet as one who would gladly have held his peace had not the Word raged in his heart as a burning fire, Simeon was therefore, even while speaking, fundamentally *mu-on*, true to his name.

A complete account has not been my aim. I have tried to bring out the inspirational features and five testing times. May we be moved to deeper devotion, prayer, earnestness, and sacrifice as we think over together again the ways of God with men and review the life of this one who said of his task:

"To think others better than ourselves;
to obey humbly;
to meditate on the Lord in silence;
to labor till sweat runs down;
this is our task".

CHAPTER ONE

MR. YI VERSUS THE FAMILY

"OU WILL go to church, will you, when you think I won't know it? I'm not the fool you think I am. I saw you. I was right here, and watched you. Scamps! Rascals! Fools! Combined to ruin me!"

With this volley of invective, a flying stick, crashing dishes, scampering children, and a weeping mother, no storm, of the many that swept the Yi household, ever broke more unexpectedly than this one. One glance at the little wisp of a mother, fleeing to the neighbor's with a baby bundled on her back and three children grasping for the fluttering folds of her skirt, could not but raise a deep wonder and bring a catch to the throat.

That Sunday morning had begun happily. The weather was pleasant, and it was the day set for the father's trip to New Stream, a distant market. He had obligingly left in

ample time for the family to get ready for church; and as it was fully seven hours by foot to New Stream, there was no fear of an inopportune return before the family had enjoyed two services at the church this Lord's Day. Here was the opportunity so long waited for.

There was never a chance of slipping off to a service without Mr. Yi's notice when he was at home, and the children had early learned the terrible consequences of church attendance against his imperious will. But if Mrs. Yi had not been able to win her husband, at least the children had learned to love the Lord through her. It had become Mr. Yi versus the combined family.

Mr. Yi's business was called "cattle dealing." This meant he had a permit from the county office to arrange deals in the cattle market

at Marketville, and as a badge of his position he wore a red band on his left sleeve.

Marketville, though including but two hundred houses, by which its population would be reckoned at one thousand, boasted the second largest cattle market in the county, several acres in extent, where on every market day through the winter months from November to March two or three hundred head of cattle, and on very busy days up to a thousand, could be seen, dumbly waiting, each tied to its stake. In and out among the listless oxen milled a husky crowd, weathered in many winters.

Those looking for a good purchase had need to be as sharp as the animals were dull. First, they would make their wants known to one of the score or so who wore the red band on their arms. Then the official would explain convincingly that an animal which exactly fitted their specifications fortunately could be had, if only the owner could be persuaded to cut his price. Naturally, the owner, knowing the value of such a fine specimen as his, would be loathe to part with it at a loss; but he (the officers) would see what he could do.

Off he would bustle to do the persuading. But now it was a different story. The poor beast would be berated shamelessly. "You don't think any man would be fool enough to pay a cold hundred yen for an old wreck like yours, do you?" he would conclude the harangue, and begin to walk off. "All right. Just stand there chattering like a monkey and wait till the old thing dies, and see if I care."

"Dealer, hold on!" came the expected response. "I've got to make sale and get to some other business today."

"Well, then, talk sense," came a cold reply from the dealer, halting without turning his face.

Thus the argument swung back and forth, wilily manipulated by the man with the red band, till the two guileless farmers concerned in the deal, had put their seals to the statement of sale and the ox plodded sleepily out after the new owner.

Three yen in a hundred of each transaction was kept by the dealer to be turned over to the county office, and out of this he received a commission of one yen. With market only once in five days and with only five brisk months a year, the dealer usually had to eke out the rest of his living by farming or merchandising.

So it was with Mr. Yi. Between market days he footed the weary roads to small village markets to pick up bargains and bring them back for re-sale. Marketville drew from a good farming region extending twenty or thirty miles in each direction, and Mr. Yi made trips to Peace Mountain, Flat Valley, New Stream, and smaller places surrounding. A long journey of thirty miles, leading an ox on the return, consumed two or three days, going and coming; and he would do well to have three oxen in his stalls by next market day.

Even so, he might have made a fair living for his growing family had he been able to conquer his thirst for liquor. But with the same perversity of human nature which called forth our Lord's remarks, "Ye will not come to me that ye might have life. I would have gathered you...and ye would not," he, even while fighting temptation, fought also the Deliverer from temptation.

It seemed to Mrs. Yi, that Sunday was always the day when something happened to keep Mr. Yi at home and thus prevent the family from attending church. One time when market day fell on Sunday, it rained so that market could not be held. The next Sunday, Mr. Yi found it convenient to repair the plow within eye shot of all the exits from the house. The next he was laid up with a cold. And the next was a holiday.

Now at last an auspicious Sunday arrived. Whether Mr. Yi had let the fact it was Sunday slip his mind when he planned his trip to New Stream, no one knew; but fortunately he got off early and was well on the road by now. Mrs. Yi bent every effort toward getting her flock off to church in good time

for the very first hymn. Even one precious hymn was too good to miss.

Thanking the Lord for His care while drawing from the cabinet the children's best red sackcloth waists and pants, Yang Maria, or, in Occidental terms, Mrs. Yi, called the three boys from their play. The oldest, answering to the peculiar name of *Using Diversity*, was ten years old, or, by Korean count, eleven, and so could dress himself. So could seven year old *Hero*. But *Admit-the-Truth*, who was just past four, could not concentrate on the process and almost ran off to play again, robed only in nature's lovely tan. All this, the baby, *Live Forever*, only a year old, regarded solemnly from his mother's back. *Near-Perfect*, and last of all, *Obedience*, the only daughter of the family, had not yet made their appearance in the world.

Admit-the-Truth, who later called himself *Simeon*, had already caught his mother's spirit and devoutly bowed his pig-tailed head and asked God to make his father a Christian so they could go to church always.

In thirty minutes, out they sailed, high spirited like the Armada, gay red and yellow and white on a grass green sea. To Mrs. Yi and the four little ones, on this beatific road to church, the very atmosphere seemed charged with a strange exhilaration, as when a cool breeze whips in upon a steaming August calm.

The church was well filled. At least the women's side was. There was not much of the polished board surface left to peep up between the spreading white folds of the women's skirts. On the other side of the white curtain stretching down middle of the eight-*kan* room only the lusty, if unharmonious, volume of masculine tone which swelled the hymns gave a clue to how full the men's section was. No one except the pastor ever actually saw both sides. Of course Mr. Yi who never went to church, could not report to the family how the men's section was growing; and it would yet be another summer perhaps before even the

oldest boy would leave his mother's side and begin sitting over on the other side.

That was a blessed service for Yang Maria and her flock. It mattered not that the only two tunes the congregation knew were *Jesus Loves Me* and the other one wasn't, Mrs. Yi thought the hymns never sounded so sweet; and the sermon just reached the spot.

Now they came trooping back, light hearted and all unsuspecting of trouble. But Mr. Yi, wretched fellow, has played a trick on them. He did not go to New Stream at all. He only pretended to leave, and then hid out where he could watch the family deliberately disobey his orders.

Mr. Yi was against the family and felt sure now that they were all against him because they persisted in being Christians. He even threatened to kill them, waving a knife realistically in their faces, if they went to church again.

So the five boys and the daughter grew up, except little *Hero*, who died before his teens, taught by their mother and terrorized by their father.

The third boy particularly was a pleasure to Yang Maria. Her prayers and tears were rewarded when she heard him tell at about the age of ten on coming home from school one day, how the teacher had refused to teach any boy who believed in Jesus and how all who had been attending church had promised to quit, except himself, and how he had been expelled. He stayed home five or six days; and then the ignorant teacher, realizing his determination, sent word for him to come back. He would continue his policy, the teacher averred, but would make a special exception in this case.

The time came when the little thatch church gave place to a roomy brick one with a steepled belfry. By now *Admit-the-Truth* was a Sunday School teacher and leader in the church, and had entered a mission high school in the city far away. There he had a marked experience when the famous blind preacher, Kil Sun Ju, came and held a revival

THEY ARE STILL SENDING OUT MISSIONARIES

for the students. Prayer became his vital breath, and he spent whole nights praying alone in the church. Before Sunday School he always went early; and unknown for a long time to even his fellow workers, he climbed the ladder to the belfry and prayed an hour or more, and then slipped back down before the rest came in.

Thus far had the mother's instruction prevailed over the father's opposition. But there may be many a slip twixt the cup and the lip. He was a self-help student at the high school, studying in the morning and working after classes at the mill run in connection with the school. But he carried so many church activities that his hours in the mill were

limited. He asked for night work, but it could not be arranged.

Doubt and unrest characterized that student generation. Certain students were whispering smothered hints about communism satisfying their needs quicker than Christianity, and the rest half believed it. They were coming to the crossroads of their individual life philosophies.


Admit-the-Truth was an alert thinker, and propaganda was not altogether lost on him. Yet he could not forget his mother's God.

Then something happened. Hard as he worked, still he could not pay his board; and one day, ejected from the dormitory, the pangs of schoolboy hunger drove him to the hour of decision.

(To be continued)

They Are Still Sending Out Missionaries

JAS. I. PAISLEY, D. D.



ATTENDED A VERY inspiring meeting last night (Oct. 16, 1935) in Richmond, Va. held at the Mosque Theatre, one of the biggest show places in this city. Rev. George Truett, of Dallas, Texas, President of the World's Baptist Convention was to preach, and that itself was sufficient announcement to draw a crowd. This man is one of the greatest preachers in America and has had a long and successful pastorate in the great city of Dallas. He had been called here with a great many other Southern Baptist leaders, to help celebrate the Shuck Centennial Celebration, Henrietta Hall Shuck. She was the first woman missionary sent out to China, having gone out from Virginia just one hundred years ago at the early age of 18, and having died in her 28th year. A Pageant was advertised to be held after the service. Three other missionaries accompanied me. When we got within two or three blocks of the place we found cars parked at every available space. What could be the cause of this? Was there a big show in the

neighbourhood? After we had finally parked our car, we met crowds of people coming back saying there was no room and one said that it had been crowded for two hours. We went on though and after standing up awhile, we went to another entrance and found that seats in front were still available for us, the writer getting a seat in the section reserved for colored people.

Dr. Truett's sermon was a very inspiring message on the passage in Corinthians, "They first gave themselves to the Lord." One of his most striking illustrations was that of a cow boy converted under his preaching on a ranch in Texas. He preached on the text, "Ye are not your own, you have been bought with a price". A ranchman came to him after the service and said he wanted to talk with him. They walked out a mile or so from the camp. There the man said he wanted to dedicate all he had to God. Dr. Truett led in prayer. Then the man said that since he had not withheld any of his property, he had one thing more to give and that was his wayward

son who had been a sore trial to his parents. The next night after Dr. Truett had started preaching there was quite a commotion in the camp and it was this son coming to his father and saying that he had decided to give himself to Christ and could not wait till the service was over. In the front of the large audience there were some score or more of young men and young women who were being sent out as new missionaries. The speaker called attention to them and urged them to hold back nothing, and also the ones staying by the stuff at home, to give themselves entirely to the Lord. The giving of life was the thing that Christ wanted, said the speaker.

The Pageant entitled, "Two Lands and a Life that Lives" was very beautifully and effectively portrayed. The life in Virginia one hundred years ago showing the courteous manners and dainty maidens and handsomely dressed gentlemen, all in the costumes of the day, was depicted. All was happiness, grace and beauty. Then the life of China one hundred years ago, showing the people bowing down to their idols and wearing on their faces expressions of utter hopelessness and despair, was shown. Then the life of Henriella Hall from the cradle to the close of

her work was shown: how early in life she gave herself to Christ and then after reading the Life of Anne Judson decided to go out as a missionary; how it took months of weary travel to get to China; how it was after she had been there a year, she got her first mail; and how after four months the first convert, their cook, was won to Christ.


At the conclusion of the very effective service the twenty new missionaries present came to the platform and the Executive Secretary of the Board welcomed them and introduced them to the audience. Dr. Truett led in the closing prayer of dedication and pronounced the benediction.

What a fitting way to celebrate the centennial of a missionary by the sending out of thirty (about ten were not present) new missionaries. How much better than to erect a monument of stone? This was one of the most impressive services I ever attended.

The Southern Presbyterian Mission at its last meeting in Chunju went on record as saying that the need of new missionaries is the greatest need we have today. Who can gainsay it? "The laborers are few; pray ye therefore the Lord of the harvest that He would thrust forth more laborers into His harvest."

Mabel Barbara Young

MISS EMLA M. BLACK

ABEL BARBARA YOUNG was born in Springfield, Pa. Sept. 4, 1883. She graduated from St. Luke's Hospital Training School for Nurses, Bethlehem, Pa. October, 1906. For several years she did private duty nursing.

During the summer of 1919 she came out to Japan to visit her sister Helen, with the thought in mind, if there was an opening on the mission field in the nursing service, she would enter that service. God's call came to her through the United Church of Canada and she came to Korea in November, 1919. Mabel's

parents were consecrated Christians. There were only three girls in the family. For several years they were all on the foreign field, Florence in India, Helen in Japan and Mabel in Korea.

After spending a year in Wonsan in language study and hospital work, she was accepted as a regular member of the Canadian Mission. Two more years were spent in the country and early in 1922 she was appointed to Severance Hospital. For thirteen years she gave consecrated service, very efficiently filling several positions. She never shirked

MABEL BARBARA YOUNG

a hard task but rather volunteered for it. She was Supt. of Nurses for some years; then when it was necessary for foreign supervision at night she volunteered to do that and so, she is lovingly remembered by both foreigners and Koreans as she ministered to their needs during the long night watches. She gave excellent bedside care and supervision but she also had a very practical mind and this helped her to fill capably the position of housekeeper in the institution. She realized that much of the efficient care of the patients depended upon the smooth running of the kitchen, pantry and sewing room.

Mabel was very versatile. She was not only a good nurse but she loved music and had quite a little training and experience before coming to the field. It was a great pleasure for her to play for the choir of the South Gate Church, and often, after a busy day in the hospital, she would take her "recreation" as she said, by practicing special music with the nurses for various occasions.

Mabel was also very fond of children and it was while caring for Lois Song, (a dear little Korean baby the nurses had taken into their home from the hospital, until a suitable Korean home could be found for her), that Mabel took cold, which finally led to her serious illness last fall. It seemed at that time that her work was finished, but God gave her a special touch, and the last year has, perhaps, been the most beautiful of all her Christian life and service. The doctors had told her she could not live more than two years and the thought of the "Home Call" only deepened her spiritual life. With very few exceptions she was her bright cheery self, not discouraged with the thought she could not do full time duty, except as she felt it made the burden heavier for others. In her quiet way, as her funds permitted she went about doing good, caring for the spiritual and temporal needs of those with whom she came in contact, paying the hospital fees for the son of a laundry worker, providing milk for another, money for special food for a nurse who had to go home on sick

leave, providing money for music lessons for another.

A Korean who desired to send his greetings and did not know Mabel's name described her thus "Whose tall is small, and very gracious" and I think this was a very apt description.

Mabel loved her work in the hospital and she loved her home with the nurses. She was never happier than when entertaining their mutual friends or making it pleasant for some stranger who was passing through and spending a few days in their home.

Mabel's desire was to be taken "while in service" and God granted her this desire. After only five days illness, on the morning of November seventh, she quietly slipped away to be with Jesus.

A missionary who saw her after her illness last fall wrote thus: "One impression that has remained with me since the last time I saw Mabel, was her attitude in the face of death. Truly hers was a Christian's triumph. I shall always remember it." I think this expresses the thought of all of us who were associated with her during this past year. Her happy vacation at Wonsan, her return to Seoul for three months of fruitful service and then her call to "Higher Service". She has gone from our midst but the fragrance of her Christian life and service linger with us.

I found this poem in her Bible and I think it expresses her feelings and desires for the past year as she often expressed them to me in our conversations.

"I know not what may come to day
Some needy soul may cross my way
Lord, give me a word of cheer I pray,
To meet the unexpected."

Perhaps some loss may come to me
Some care or some perplexity
Then He my strength and stay shall be
To face the unexpected.

How oft within the trivial round
So many trying things are found
But He can make all grace abound
For all the unexpected.

No matter what the call may be
Or changes that may come to me
His hand of love is all I see
From sources unexpected.

Why should I ever have one fear
Though the way be dark and drear
For Christ, my Risen Lord draws near,
With blessings unexpected."

F. Buckley.

Our Korean Friends

BY FREDERICK S. MILLER

REVIEW: LOIS H. SWINEHART



OME ONE HAS written of this book stating that since James S. Gale's "Korean Sketches" captivated the people back in America, no other book has appeared giving a more intimate picture of native life in the once-called Hermit Nation, than this fascinating work.

In Mr. Miller's narrative, the Koreans became real people; they move and have their being before one's eyes, for Mr. Miller knows their life; he also knows how to tell a story, and his delineation of native character cannot fail to win admiration.

It is not necessary for one to be a mission enthusiast to be fascinated by this book. It is crowned with telling incidents, evidently based on actual occurrences. Hence "Our Korean Friends" is sure of an appreciative audience for it is eminently enjoyable, hearty, unconventional and full of odd bits of humor, pathos and character.

This is not the author's first literary effort. He has been writing stories for young people that have appeared in the Presbyterian publication of Forward for some years. His audience knows his stories, and respond to his happy way of telling a story by calling for "more".

In chapter II the story of four Christians who were set afloat in a flat boat with many others, after a great cloudburst, and who were compelled by the village chief to jump from the boat to the uncertain refuge of a thatched roof, swirling down stream, is a real thriller. We quote—"To remain in the boat really meant danger to us all, so when a thatched roof drifted by, four of us Christians climbed on to it, and committed our lives to God. In fact, we held a prayer meeting there on the roof. We sang hymns to keep up our courage as we swirled down the rolling flood. Though I could swim a little, I did not

want to be thrown into that brown mixture of filth and fertilizer from the villages and fields. All kinds of insects, rats, and snakes swam here and there, trying to crawl among the rafters and straw on which we sat. Every once in a while we saw the drowned body of a man or a woman—perhaps with a baby on her back—showing us what our end might easily be. A rotten thatch roof might go to pieces in any whirlpool."

Chapter 20 gives a word picture of the mountain home of a sorceress, and a vivid description of the fashion of her exorcisms and incantations.

In the course of the story she comes into possession of a mool-pang-a (rice mill) under a rude water trough acting like a "wheel" raising the great pestle. We quote—"The moonlight was sparkling on the water as it fell from the wooden flume and dashed from the tilted box. Up rose the box to the lip of the flume. Sokhyongi's work on the dam and the strong flow filled it quickly to the brim. It dropped and, throwing its load of water from the sloping end onto the stones, rose again.

"The sorceress was on duty to-night. As she busily swept the scattered grains of rice back under the pestle, she thought of how well she had gotten even with Sokhyongi and his widowed mother. She nodded in satisfaction, forgetful of the crushing log above her head.

"In the morning the hired-man of the priestess came down through the mist to relieve her. He raised the straw bag that hung in the doorway and peered into the dim light. Then he turned and ran like a terrified deer up the path. Reaching the village, he shouted, "Bring torches, torches, there's a demon in the mill. He has killed the priestess."

The author has given us a charming word picture of the Korean folk, and the struggles and triumphs of the church in its incipency.

On sale at the Christian Literature Society, Seoul, Price ₩ 6.40

What's Interesting the Korean Church?

Extracts from the "Christian Messenger" and other newspapers

Translated by Y. H. KIM, PH. D.

General secretaries of city Y. M. C. A.'s all over Korea met for conference in the Central Y. M. C. A. in Seoul November 4-6. The convention was of the opinion that the Korean Churches faced two significant tasks: first, whether the Church would be able to give leadership in the thought and life of the people; second, whether the leaders of the Church would promote the spirit of brotherly co-operation. Possible ways in which the Association might bear its share in this most serious crisis which the Korean Church ever faced, were discussed. Another conference is scheduled for the near future.

In order to encourage and develop religious conferences in connection with the Cultivation of Inner Life Movement of the Government General, railway discount will be granted to all delegates: thirty percent off to groups of thirty or more; fifty percent off to conferences with an attendance of one hundred or more.

When the Government General announced that all middle schools should be opened to both Korean and Japanese pupils, many comments pro and con of prominent Koreans were reported in various newspapers. The Government, however, is of the opinion that these objections are merely a matter of 'feeling' rather than of any practical significance. As a result of the decision, the Educational Bureau sent notices to all provinces to the effect that all middle schools in Korea should use the Japanese language only.

It is reported that there are more than fourteen thousand known lepers in Korea. Four thousand of these are being cared for in the public hospital on Little Deer Island, while over one thousand are being treated in the two Christian leper hospitals at Soonchun and Taiku. The remaining nine thousand more or less, are at large uncared for, homeless beggars.

The dark side is not the only feature of any community, nevertheless, the city of Seoul provides the following glaring facts for the seven months from April to October: 64 men and women died homeless; 94 children were thrown away when born; 120 children were deprived of their homes and became vagrants; 70 orphans were turned over to welfare workers.

According to the statistical report of the South Pyongan Province, there are 40 thousand Christians and four thousand Buddhists; the others claim they

have no religious affiliations. This is the situation in the province which has a population of 1,800,000 and which is known as a section of marked religious fervor.

Women educational workers in Korea number 1,660; of whom 890 are occupied in primary schools and 370 in kindergartens. The remaining 400 are at work in higher institutions of learning.

The latest census taken gives the total population of Korea as 22,890,000, while that of Japan in toto is 97,690,000. The city of Tokyo has a population of almost six million.

The beautiful new Sunday School building of the First Presbyterian Church in Sineuiju, was dedicated November 17. The total cost of building was 24,000 yen. This two story brick building has everything that is needed for directing the second generation Christians in religious training. There is a kindergarten room, recreation hall, library, a young men's room, and an assembly hall for evangelistic meetings.

A farewell dinner was given in honor of Dr. and Mrs. O. R. Avison by their devoted Korean friends November 19. Genuine and appreciative addresses were made by Dr. T. H. Yun and others. The long career of this medical missionary these forty-three years, is an unforgettable contribution toward the welfare and uplift of Korea, let alone his significant services along cultural and religious lines. The great medical development in this country owes much to his devoted courageous work.

Rev. Shunchu Kil, one of the pioneer Christians in Korea, died suddenly November 16 while he was attending a country Bible Class. He was beloved by all Christians in Korea for his piety, his earnestness, and his loyalty. His forty years of labor is an example of suffering and joy. He was one of the leading figures in the first Presbyterian Church Assembly in 1912.

The Seoul Presbytery which was separated from the Kyungki Province Presbytery four years ago, was redivided into two groups on the 18th of November. It is greatly regretted by many Christians that such factionalism exists in the Church. There should be no division when the Church has a great opportunity in preaching the way of life revealed in Christ.

Contributors for the New Year

In presenting brief poems by the Rev. A. A. Pieters and Mrs. Edward Adams, both of the Northern Presbyterian Mission, we wish to say that we will be glad to have more poetry. A number of our missionaries have this gift. Poetry on Korea, "things Korean", missions in Korea, hymns, etc. will be appreciated by our readers. The poems should be brief, not exceeding one column in the "K. M. F."

The original translation of Romans VIII and entitled, "Victorious Religion" is very appropriate for the first number of the New Year. Mr. Barker is an Irish Presbyterian missionary in Mukden.

We are fortunate in securing an article on "Early Days" from Dr. Moffett who has been a member of the Northern Presbyterian Mission since 1890. With the exception of Mrs. Bunker (See "K. M. F.", April, 1935), he has been "longest on the field" of all the missionaries now residing in Korea. We hope for more articles from him and also that others of the older missionaries will send us articles, embodying their personal recollections of the early days.

The article on "Science and Religion" by W. Carl Rufus, Ph. D. is one of the best on that subject that we have seen. Dr. and Mrs. Rufus were members of the Methodist Episcopal Mission for a number of years and left Korea 18 years ago. Since then he has been professor of Astronomy in the University of Michigan. During their present year of leave they have spent six months of it in Korea as guests of Dr. and Mrs. Underwood, during which time they have been a great blessing to their many missionary, Korean and Japanese friends. Dr. Rufus has carried on extensive research work while in Korea and has shared his store of knowledge with others by giving a number of lectures.

Rev. Herbert E. Blair, a member of the Northern Presbyterian Mission since 1904 and now located in Taiku, is availing himself of an unusual opportunity in working with the Korean Presbyterian General Assembly's Committee on Stewardship. This is pioneer work in a most important field for the future life of the Korean Church.

With this number we are beginning a serial, "Simeon, a Korean Christian Mystic" by the Rev. V. W. Peters who came to Korea in 1928 as a member of the Methodist Episcopal South Mission. In a few years he has made himself acquainted with the life and language of the Korean people to an unusual degree. In this serial he will be speaking from first hand knowledge.

Rev. Jas. I. Paisley, D. D. has been a member of the Southern Presbyterian Mission since 1921 and is now on furlough. We wish that more of our mission-

aries on furlough would send us articles and thus gives us glimpses of the life of the Church at the "home base."

Mrs. M. L. Swinehart who writes the book review, "Our Korean Friends", is an authoress in her own right, having written several delightful stories of life and missions in Korea. Mr. and Mrs. Swinehart came to Korea in 1911 as members of the Southern Presbyterian Mission. They have had an unique and fruitful service. During the last few years Mr. Swinehart has been engaged by Ewha College for Women (Methodist) to supervise the erection of the five buildings on the new site. These are easily the most beautiful group of buildings in Korea. At present Mr. and Mrs. Swinehart are in America in an effort to raise additional funds for the College.

Miss Emla M. Black is a nurse and a member of the Oriental Missionary Society. She was a close friend and co-worker with Miss Young to whom in this article she pays such a beautiful tribute.

Dr. Y. B. Kim as has been stated before is Librarian of Ewha College. No material in the "K. M. F." is more appreciated by our readers than his monthly article on "What's Interesting the Korean Church?"

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Notes and Personals

Northern Presbyterian Mission

Returned from furlough

Miss Olga Johnson, Kangkei.

Independent Baptist Mission

After a long illness the founder and only member of the mission, the Rev. M. C. Fenwick passed away at Wonsan on December 7. Mr. Fenwick arrived in Korea in the year 1889.

Christian Endeavor

Rev. Dan. Poling, D. D., President of the World's Christian Endeavor Movement, and Mrs. Poling visited in Seoul, December 21-23, and in Pyongyang, Dec. 24-27. Korea was the fortieth country they had visited on a six month's world tour. Their visit was not only a help to the Christian Endeavor Movement in Korea but to all the missionaries and Korean church leaders who were privileged to meet them and to hear Dr. Poling's addresses.

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